

THE
RUINE
OF
PAPACY:
OR,

A clear display of the Simony
of the Romish Clergy.

With a Circulatory Letter to the
Fathers of those Virgins that de-
sert their Families to turn Nuns.

By the Learned Pen of that famous
Divine, *Peter du Moulin.*

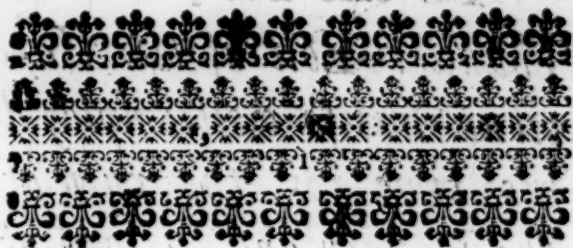
A new Piece Translated out of the
F R E N C H.

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THE
RUE
OF
PARADISE
OF

By the President of the United States
John Adams





THE
Bookseller to the Reader.

THough the Bishops of
Rome are loath to
understand Railery, when
it concerns their Coppy-
holds, yet the Great Peter
Du Moulin, who was not
without cause surnam'd the

To the Reader.

Thunder-Bolt of the Vatican has so well employ'd his time for the ruin of the Papacy and Simony of Rome, that none of his Adversaries could ever understand how to ward off his blows. Now from the inexhaustible Magazine of this invincible defender of the Truth, it is that this Piece was first produc'd, as much to be commended for its eloquence as for its truth. So that if the *Maximes of*
Ami-

To the Reader.

Amicus Plato, Amicus Aristoteles, sed magis Amica veritas, Amicus Clemens, Amicus Innocens, sed magis Amica Religio, please the Reader, he shall find that the Stories here are neither supposed nor feigned. The Satyrick Lashes which the Author gives the Ecclesiasticks, will give him to understand that he knew them as well as if he had been bred among them. In a word, he

To the Reader.

he tells the Reader many things most notably confirm'd to men that pretend to have the true knowledg of things. This Person is no vain Talker, nor impertinent Repeater of idle Stories, such as are the most part of those that appear in publick without method, not considering what they have to say. He is no partial or indulgent Censurer; nor is it probable he will stop here; rather I believe he will
give

To the Reader.

give you other occasions to let you see how high his pen is capable to soar. This I conjecture, and desire as well for my proper interest, as for my own and the Readers farther Edification, Farewel.

To the Reader

give you other occasions to
 appear in our high presence
 of capital to four. This
 subject of our high presence
 will for my proper state
 rest, as for my own state
 I order to other things
 union, I am well.



THE
 RUINE
 OF THE
 POPEDOM
 And of the
 SIMONY
 OF
 ROME.

THERE are few persons
 that contemplate upon a
 potent Minister of State,
 crown'd with Honour, and stor'd
 with all the Riches of this world ;
 B but

but at the same time an Irregular Ambition excites him to covet the same advancement, and the same advantages. For the time is pass'd when Philosophers contemn'd riches, and those that enjoy them with too much greediness. *Diogenes* is dead. There are no more of those Illustrious Personages left to whom a country life was so delightful that they were forc'd to be call'd into the Senate, and to the Capital ; so much did they disdain that Luxury of *Rome*, the proudest of all Cities. Formerly a boatman would not have forsak'n his Bark ; a Mercer would not have quitt'd his little shop, nor a Farmer his plough, though, as saies a famous Poet, you would have given the One all the wealth of *Cræsus*,

Cræsus, and to the Other all the treasure of the East. And though the latter might have bin Master of all the Corn of *Africa*, his own little Harvest would have stopp'd him at home. But alas! how is our age corrupted! There is no man content with his own condition. Every one would have a Scepter in his hand, and a diadem upon his head. The meanest Citizen bears an envy against those that enjoy eminent employments. O how happy would a King be, would his subjects be as passionately earnest for the good of his family and Kingdom. For this reason it is, that we have so much reason to deplore the Kingdom of Jesus Christ. 'Tis this Ambition that hinders its advancement in the

Roman Church. How can you imagin it should flourish and grow great, since so many Ambitious persons endeavour to dethrone the great King. I speak of the Bishops of the *Roman Church*, especially her Sovereign Bishop. All the Clergy is compos'd only of ambitious persons that aim at the charge of a Bishoprick; and the colours that every one covets to weare, are Violet and Purple. There is no want of Bishops in the *Roman Church*, and yet is God nere the better serv'd. On the contrary, the Bishops are they that maintain the People in Idolatrie; they are the persons that divert them from the true worship of God. They are they that pill and poll and devour the poor wandring sheep:

sheep: and though they bear the Title of Bishops, never mind the exercise of their Functions: they love repose and laziness. Or if they are active, they onely bestir themselves in the midst of the pleasures and Luxury of the vain world; taking no care of the House of God, but sedulous to build stately Pallaces for their heirs.

We never observe that the ancient Bishops were ever guilty of Tyranny or ambition. This mischief had its birth in the corruption of following ages, when the Bishop of *Rome* abusing his Authority, took upon him to command as a master, and not onely to tread under his feet the Bishops, his Brethren and equals, and such

as did not belong to his Diocess, but also to domineer over Kings, and trample over the heads of Emperours, usurping to himself a power over the temporal Magistrates. For before the Pope was in this high splendour, the Emperour demanded tribute from him, as from all other Bishops. For in the Reign of *Justinian*, the Bishop of *Rome* was tax'd for his dignity to pay four Thousand Crowns. The other Patriarchs were assess'd at three Thousand, and the *Bishops* of the principal Sees all paid their first fruits to the Emperour. But in time the Pope usurp'd an Exemption unjustly. For so far is he from giving tribute to *Cesar*, that he receives it from him and all other Princes, selling for vast sums all Ecclesiastical

astical employments, and appropriating to himself revenues in all Kingdoms where his authority is own'd; so that instead of giving to *Cæsar* that which is *Cæsar's*, & to God that which is Gods, the Pope having seated himself upon *Cæsar's* throne, & exalted himself above the Altar in the room of the supream deity, it is now impossible to give to *Cæsar* that which is *Cæsars*, or to God that which is Gods, but by giving to the Pope the tribute of *Cæsar*, and the honour which is due to God. So strangely has the Bishops of *Rome* confus'd the dues of Heaven and *Cæsars* Right.

But when *St. Paul* speaks of Bishops, does he advance them above the Altar, or above the Thrones of Princes? Does he lay claim to a

Royal palace for his abode? does he design them the honours and riches of this World? I do not believe the Bishops of *Rome* are of that Opinion themselves. Wherefore then do they not follow the example of those Ancient Bishops that preach'd the word of God? Why do they give the world so much cause to suspect their ignorance, by the blindness of those who are members of the *Roman Church*, for want of instruction. All that the Prelates of *Rome* cry out in their Pulpits, it only Papal Tradition. The Pope is esteem'd the great Pastor of the whole Church: But how shall we acknowledg him to be the shepherd whose voice is so different from that of Christ? And the Cardinals, because they are Princes
in

in the Papal Hierarchy and of the Universal Church, can they be call'd true Pastors and good Bishops, they that renounc'd the particular Church which they had in charge, before they were brought into the Conclave? Alas! thou great *St. Paul*, are these the successours of thy deare Disciple that good Bishop of *Ephesus*? Is it possible that *St. Peter* should be no better imitated by those that boast themselves to inherit his Apostolical Chair? Can you, Doctours of *Rome*, can you pretend a right of succession, to those charges, wherein you follow so ill the example of your pretended Ancestors? I would fain know what business of yours it is that intitles yee to the Name of Pastor or Bishop. But the time will

will come when the great Bishop of our Souls shall call ye to give an accompt of your administration; and St. *Paul* himself shall be your Judge, for despising the Function to which your high dignities engage ye.

Would you know whence it comes to pass that the Bishops of *Rome* acquit themselves so ill of their charges; the reason is, because the most part of them are advanc'd to those dignities before they desire them. For in the Church of *Rome* you shall find that they bestow Bishopricks, Archbishopricks, and sometimes the Popedom it self to Children incapable of having any desire of such preferments.

You shall hear of a great Prince that made his Son Pope at the age of
of

of ten years ; you shall see the Pope give away the Archbishoprick of *Rheems* to a Child not above five years old. That another gives a Cardinals Cap to his Servant, that perhaps had only the charge of an Ape in his House. And for their Bishops, is it not most certain that most of them have their Bishopricks bestow'd upon them in their cradles ? and that the most Potent Princes provide them for their youngest Sons , before they are born ? But St. *Paul* would not have any persons take upon them the office of a Bishop till they are capable to desire it ; Knowing that it is the desire which chiefly disposes them to the execution of their trust ; and this desire ought to be an uninterrested desire, having no other intention

tion but only to advance the glory of God. Otherwise that desire is inspir'd by the Devil, which incites men to covet this charge to support and cherish their Ambition, their Avarice, their revenge, and their Incontinency. This desire is so pernicious, that it engages him that is infected with it to make use of all sorts of unlawful means to satisfy his lust. If you desire examples altogether Tragical and dismal, look upon those that in the height of their pride call themselves the Bishops of Bishops, I mean the Popes of Rome. Among them you shall find one *Damasus* that mix'd the poison for his predecessor. *Damasus* is surpriz'd in the same manner afterwards, and dies three and twenty days after he was elected

elected Pope. How many Popes of
 Rome have attain'd the Papacy,
 meerly by force of Armes, when
 Bribes and underhand shuffling
 were not able to prevail? Observe
 the Crafty Prank of *Gregory the eight*,
 who cry'd out to the Clot-pated
Celestine through a hole undiscoverd,
Celestine quit the Papacy if thou intend'st
to be sav'd. Was it not this *Gregory*
 of whom the Historians relate, that
 he obtain'd the Papacy like a Fox, that
 he liv'd in it like a Lion, and dy'd like a
 Dog? I need not mention *Formosus*,
 who was so far from desiring to be
 Bishop of Rome, that he publicly
 swore never to accept of it, and
 yet for all that he broke his oath.
 These desires were abominable
 enough: but observe another of
 a much more execrable and more
 violent

violent Nature. I speak of the desire of *Silvester* the second, of whom very credible Historians report, that to obtain the Papacy, he made a contract with the Devil, and gave him his soul upon condition he should stay for it till he was dead. And if you take notice of the Bishops that depend upon him of *Rome*, you shall not read such Tragical stories indeed, but you shall observe however, that the onely way to attain to a Bishoprick, is by underhand dealing, money, favour, and that all their designs tend only to the satisfaction of their Ambition, their avarice and their greediness, as we may see by experience.

TO You will be of my mind, if you will but take the paines with me
to

to overview the numerous heards of the *Roman* Clergy ; or to enter into the conclave of Cardinals & consider how they are introduc'd into their Bishopricks. It is done by meanes altogether unjust, and contrary to the conduct of the Spirit of God. For to have a benefice in the *Roman* Church, there is a necessity of being well born, to have potent Friends, but above all, to have a fat purse. They never examin whether the Person be learned, whether he be vertuous, whether he be zealous in his Inclinations, provided he has wherewithal to purchase what he aims at, he is infallibly receiv'd. That birth, riches and favour are the steps to preferment in the *Roman* Church, it is evident, if we do but consider how many Priests and

Monks

Monks there are who are illiterate, and of wicked conversations, and yet these two great defects doe not hinder them from getting into the best covents, or from enjoying benefices, according to their Friends, their extraction, and their wealth. There is the same corruption in the choosling of Bishops and Cardinals. An Archbishops Cloak will cost forty or fifty thousand Ducats; the Rocket of a Bishop will not come under half as much at least. Again, though Bishopricks, Arch-Bishopricks and other profitable benefices are not to be obtain'd without money; nevertheless money will not alwayes suffice alone. So that in regard the Popes allowance and the orders of the Cardinals must be had, most cer-
tain

taine it is, that the Competitor most powerful in credit and Friends shall be sure to carry it. A Prince that desires one of these Benefices for his Son, shall have that Son invested, how young soever he be. And though he be not admitted into the charge, yet he shall beare the Title, and enjoy the Revenue, never making enquire after his education, life and conversation or capacitie to exercise his duty. Hence it was that *Baronius* complaines that *Leo the tenth* had giv'n the Archbishoprick of *Rheimes* to a child, but five years old; though it were then a custom much in use; and more practis'd in these latter ages to make provision for the youngest Sons of Princes and great Lords. As for the dignity of a Cardinal,

no doubt but that, according to the fashion of the world, as it is very honourable and profitable, the solicitations of Kings and Emperours are very necessary for the obtaining it, as well as high Birth, and vast wealth. Vertue may sometimes prefer some men, but that happens very rarely. For the Pope who carries a great sway in the election of Cardinals, desires only such Persons as may be a prop and assistance to his Interests, such as are most likely to make him rich presents, and to be faithful to his pretended holiness. The last considerations are always greatest. Because the security of the Pope very much depends upon the favour of the Conclave; for this reason it was doubtless that *Julius* the third
 on being

being created Pope, cast his eyes upon a Servant of his, nam'd *Innocent*, whom he had entrusted to look after an Ape that he had in his House. Upon this person *Julius* bestow'd a Cardinals Cap, and he was call'd the Ape, after he was honour'd with the Cardinalate; *Julius* also gave him a Surname and his arms. From the Conclusion of this story it is easie to observe how little regard is had to sufficiency and perfection in the promotion of men to such high dignities. Nay, sayes the *President De Thou*, all the Cardinals complaind to the Pope, that he had rais'd to so eminent a dignity, a person so mean and so unworthy of it. But the Pope stopp'd their mouths with a very graceful answer, and you,

said he, *what perfection did you find in me to make me chief of the Christian Commonwealth?* so that by the Popes own words they had not created him Pope for any rare Qualities that rendered him worthy of the Papacy, but rather out of spite or Favour.

Nor is it any wonder that things should be so carri'd. For most certain it is, that since the Bishop of *Rome* has so far presum'd to advance himself above his Brethren, upon the necks of Emperours and Kings, the method of attaining the Pope-dom has bin onely a detestable piece of Simony, and usurpation full of craft or else of violence and cruelty. Then it was that the Pope was no more chosen by the People nor by the Clergy; but the Colledg of Cardinals, who never nomi-

nominated a Pope, but as their own Interests led them. In vain are they shut up in a Darke and close chamber when they are upon the election of their Pope. For the Darkness of the place does not hinder it from being the habitation of hatred and envy. Kings and Princes are not then to stay to have the suffrages of the Cardinals upon the day of their Assembling in the conclave; that it is not the true time to grease the hands of those whose voices they have bought: So that if the Cardinals have bin whole years together about the election of a Pope, before they could agree, the reason is because they are particularly bound to the service of secular powers, to the Intrest of their most potent

Friends, and their own profit. 'Tis Ambition, 'tis Love of the world, 'tis Avarice that forms these factious parties in the assembly of the Cardinals, and which engages them instead of one Pope sometimes to set up two ; who afterwards make war one against another with reciprocal *Anathema's*, and eternal maledictions, which they mutually pronounce, against each other and their Adherents and followers.

But the Cardinals have not always created the Popes of Rome ; for the Emperours oft times set them up according to their own fancy. As did the Emperour *Henry the Second*, who put down three Anti-Popes, that devour'd one another, and set up Pope *Sindeger* by the Name of *Clement the Second*.

For

For above a hundred and fifty years of the ninth and tenth Age, the Princes of *Tuscany*, and *Theodera* that Impudent Lady, with her two daughters no better then their Mother, set up and pull'd down Popes at their pleasure, and as *Baronius* saies, those peices of Female Infamy were wont to advance to the Papal. See false Popes that had the art to court them. And in the year of our Lord 1033. *Benedict* the ninth, Son of *Albert* Earl of *Tusculum*, before he was ten yeares of Age, was made Pope by the faction and Authority of his Father. But this is not all, there have been Popes who have set up themselves. Some by Bribery and underhand dealing, as *John* the eighteenth, who seiz'd upon the Papal chair by the assist-

ance of *Crescentius* the Consul of Rome whom he had corrupted with Money. Others by craft and wile, as *Gregory the eighth*, who suborned a Priest by speaking through a trunk to exhort *Celestine* to quit the Papacy, if he intended to be sav'd. Some by fraud and by vertue of deceitful promises. As *Vigilius*, who having purchas'd the Papacy of *Belisarius* Lieutenant to *Justinian* the Emperour for two hundred Marks in Gold, refus'd afterwards to pay *Belisarius*. Others by force of Armes, as *Didier* Bishop of Mount *Cassin*, excited thereto by the Countess of *Mahault*. After a bloody slaughter on both sides he put by *Clement the third*, whom the Emperour had set up; and made himself Master of Rome and of the pontifical

cal Chair, by the Name of *Victor the Third*. To this I may add the Instruction of the Bishop of *Porto*, called *James of Ossa*. In the year 1315. *Clement the first* being dead, the Cardinals were at variance above two years, and could not agree whom to make Pope. Thereupon they all consented that they would all acknowledg him for lawful Pope whom the Bishop of *Porto* should pitch upon. When every one had promis'd and subscrib'd to their promise, he nominated himself Pope; and by shewing them such a pleasant trick as that deceiv'd hopes of all the Cardinals. This Pope call'd himself *John the XXII*.

Upon the setting of Ecclesiastical people in preferment in the Church of *Rome*, there are nothing but

but unprofitable Ceremonies, ridiculous fooleries, and abominable profanations. The ordination of the Priesthood is totally scandalous; for at the election of a Priest after that the Bishop has anointed him, by delivering the cover of the Chalice, and the Box where the Sacrament is kept, he confirms him to be a Sacrificer of the body of Christ, as well for the living as for the dead: though the holy Scripture never makes mention of any such Sacrifice. As for the Bishops, the principal ceremony observ'd at their installation, is to make them swear a most faithful obedience to their thrice holy Father the Pope, without requiring any protestation for the maintenance of the truth

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of the word of God, or the advancement of his Glory. And for that the Bishops receive their letters of Investiture, without taking any cognizance of their sufficiency or abilities, there is no necessity of giving any accompt of their manners or qualifications which *St. Paul* requires in a true Bishop. It is the same thing with them that are promoted to the Cardinalateship. That preferment is become ennobl'd by the succession of deprav'd ages. Otherwise a Cardinal was but a bare Curate of a Parish; but in success of time the Cardinals, are so far from being in the rank of Curates, that they are mounted above the Bishops. For as soon as a Cardinal has

has obtain'd his Cap, he becomes a Prince of the Papal Hirarchy, as indeed are all the Bishops ; but the dignity of the former is much more eminent ; for thereby they become Princes of the Universal Church, and are in a way to be one day chief thereof ; which he that is only a Bishop can never hope for. In the mean while a Cardinal takes it no longer for an honour to belong to a particular Diocess, for he is advanc'd to watch over the Universal Church, by vertue of the power which he receives from the Pope. 'Tis true the Pope does not part with all his Authority to the Cardinals ; for he reserves many prerogatives that are wholly in himself : nevertheless the Cardinals are
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not at all jealous of it, neither are they discontented at it, while they have so many benefices wholly at their own will and disposal to enrich themselves, and live at ease. As for the Pope, the Cardinals, for several years since, have tak'n up a custom to choose him in their assembly, and they are the only People that elect him. For being assembl'd in their conclave, every one gives his voice, and when two thirds of them are all agreed in favour of one Cardinal, he is elected Pope; who presently stripping himself, is cloath'd with the Pontifical habit. After that, they put the triple Crown upon his head, and seat him upon the Altar like a Deity to be ador'd, not only by all the Seculars, and
all

all the Priests but by all the Cardinals, who come to kiss his feet and his hands. And this very ceremony is called the adoration, according to the custom of *Rome* and all *Italy*. There are many other Ceremonies mention'd in a book intitl'd *Of the holy Ceremonies* ; but this last is without doubt the most abominable. But neither in this Election as great as it is, is any enquiry made whether the person be orthodox in his opinions, or whether he have lead a life without scandal or reproach, that is tak'n for granted as at the installation of Bishops and Cardinals. By this you may see how industrious Satan has been to corrupt the Episcopacy of the Church of *Rome*, and to add other dignities

ties to it; among which the Papacy exalts one man above all creatures in Earth and in Heaven, making him also equal and like to God himself, according to the belief of the Idolaters of *Rome*, and the confession of some of their Councils.

The Bishoprick or Popedom of *Rome* being elevated above all other Ecclesiastical dignities whatever, there is no question to be made, but that it is the most profitable of all. So that that which makes it to be so extreamly coveted, is the gain, the honour, and the power that accrues to it. In these three principal priviledges consists the superiority of the Bishoprick of *Rome*, its revenue is excessive. He sells all for ready Coin; he draws a tribute from

from all the world. And indeed the Pope has need of a large Treasure to support the magnificence of the Papal Court. As for the honour which is given him by vertue of this employment; let us observe the grand abuses of the Church of *Rome*, in reference to the Elogies and Encomiums giv'n to her Sovereign Monarch. The name of *Papa*, which signifies the same with Father, may be very aptly given to all the Ministers of Jesus Christ, who like to *St. Paul*, by preaching the word, instruct the faithful, and cherish them like their spiritual Children. The ancient Doctors of the Church very frequently made use of this appellation, when they wrote to their superiors; and *St.*

Jerome

Jerome calls all the Bishops *Papa's*. But now the Bishop of *Rome* has brought it to that pass, and has so appropriated the name to himself, that the same veneration is not permitted to be given to to any but the Pope, which is the reason that the name of Pope is so odious and so abominable among real Christians. Nor is it a wonder that the Bishop of *Rome* should abuse the name of Pope, since that after he has taken upon him the Title of Bishops, for which *St. Jerome* blames him in his Epistle to *Evagrius*. After he had taken upon him the Title of *Pontifex* or *Pontiffe*, which at that time only belong'd to the Emperors, who quitted

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it after *Gratian*, since, I say, that after he had assum'd to himself these Titles of Pride and Tyranny, the same Bishop of *Rome* has made no scruple to ravish from God himself the divine honour due to his Divinity, by calling himself, *the Most Holy, The Lord of the Earth, the Governour of Heaven, the successor of Peter, the anointed of the Lord, the master of the Universe, the Father of Kings, the light of the World, and the Sovereign Pontiffe*. These were the Appellations which *Martin* the fifth assum'd. The Lateron Council calls the Pope not only the Prince of all the World, but also the Sacrificer and the King who ought to be ador'd by all people

ple. And why so ? because, says the Council, *The Pope is like to God*. Could the Seducer of mankind have inveagl'd our first Parents into a more false belief ? O God ! How long wilt thou permit poor mortal man to be thus proudly blind, as not to see his own nakedness, his own frailty, weakness and infamy, and be confounded at it ? How long wilt thou suffer a Caitif Creature, whom thou are able to annihilate in a Moment, to make himself equal to thy Sovereign Majesty, and to appropriate to himself Divine honours only due to thy Celestial Grandeur ? ought not man to be astonish'd after all this that Pope *Leo the Tenth*,
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should endure to suffer himself
 to be called by the same Coun-
 cil, *the Lion of the Tribe of Juda,*
the Root of David, the Saviour and
Redeemer of the Daughter of Sion.
 Bus this is not the full height of
 their impiety; for behold how
 the *Lateran Council* address
 themselves to the Pope in their
 ninth Session. *The looks of thy*
divine Majesty dazle our weak eyes
with their glistering splendour. And
 after they had said, that he was
 of the *Royal Race of the Roman*
Pontis, in thee alone, adds the Coun-
 cil, *in thee alone, true and lawful*
Vicar of Christ and God, the sen-
tence of the Prophet ought to be once
more accomplish'd, All the Kings of
the Earth shall worship thee, and all
 Na-

Nations serve thee. We are not ignorant, pursu'd they afterwards, That the Lord has given to thee alone all power in Heaven and in Earth.

At length the Universal Church is brought in speaking to the Pope in this manner. *Am I not, Oh my dear Spouse, thy only and thy well beloved, who merit thy contempt, behold me not for I am black.*

Thus the Spouse speaks to Christ in the first Chapter of the *Song of Solomon*. And must the Pope according to the attributes of this Council be invested with divine Honour, The Lord has promised that he will not give his honour to another, where is then that sacred jealousy promised from Heaven it self? at the

first moment that the Angels in their pride rebell'd against thee; they were immediately cast headlong from the joys of Heaven into Hell: but these are not Creatures so noble as Angels; these are only miserable men, that for some ages since have usurpt a Godlike power, and seated themselves upon the Throne of Christ. Most powerful God, wilt thou not revenge thy self in our days upon the Son of perdition, upon this man of sin, who according to the prophesy of thy own Apostle, opposes and advances himself against all that is call'd God, sitting as God in the Temple of God, and claiming divine Adoration. But besides

sides all this, according to the flatteries of the Council, *the Pope is the Husband of the Church*. But is it possible that Christ should so far forsake his dear Spouse the Church, as to bequeath her a husband so miserable as a Sinner. Divine Saviour ! hast not thou purchas'd, hast not thou redeem'd thy Church, by thy passion, and painful death, and the effusion of thy precious blood ? Hast not thou sanctify'd her with thy Spirit, to the end she may be inseparably united to thee, as to her only head and husband ? knowest thou not that thy Dove, thy undefil'd, thy friend, thy Sister, thy Spouse, has sought thee all the night of mourning

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and oppression, exposing her self to the insolency of the Watch, who took away her vail, beat her and wounded her cruelly. Hear'st thou not how she cries after thee, *that she is sick of love*; and when she meets thee, *I am my well beloved's, saith she, and my well beloved in mine. Let his right hand be under my head, and his right embrace me. Set me as a Seal upon thine heart, and as a Seal upon thine arm. For the love of the Church is strong as Death, and jealousy as cruel as the Grave.* This is the reason that the Christian Church had left and forsaken the Roman Empire, and had shak'n off the Papal Tyranny, because she would not indure a divorce from Christ

Christ her lawful Husband, to submit her self to Antichrist ; ready rather to suffer death, or to descend alive into the Sepulcher, then to renounce in any manner that love and jealousie which she has for her well beloved.

You have seen how the Bishop of *Rome* by vertue of all his Eulogies , opposes himself directly against the honour of the Father and the Son ; now you shall see how he affronts the Holy Ghost. The most holy of men have no other sanctity, but what they receive from the Spirit of God. That which befalls to men through a quick and barely accidental quality , is to the holy Ghost an essential property ;

perty ; or rather it is the very essence it self of the Spirit. A true Christian cannot permit himself to be call'd Holy, how sanctifi'd so ever he may be ; but the Pope calls himself *Holy Father*, and esteeming himself more holy then all men, frankly ascends to the supream degree, equaling himself to Angels, Cherubims and Seraphims, and assuming the Title of *Thrice Holy* ; and because he cannot find an Epithite high enough for his pride, he attacks the Infinite Divinity a third time, usurping the name of the third Person of the Deity, when he stiles himself *His Holiness it self*. And therefore 'tis no wonder that the Pope
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is so much offended at those that call him barely Bishop of *Rome*, when he is the only person of the Universal Empire of the World upon whom Heaven, Earth, and Hell, do absolutely depend. Among the Pagans there were three Persons establish'd for the government of the Universe. *Jupiter* was the God of Heaven, *Neptune* of the Sea, and *Pluto* of Hell. But among the Papists, there is one person in the *Vatican*, who governs all three parts of the World. The Pope is not only *Porter of Heaven*, he is the *Governour*; he is advanc'd and acknowledg'd the *Sovereign Lord* of the whole Earth; and he it is also that keeps

keeps the Key of the *Abyss*, whether he has a power to send all those headlong that are disobedient to him. To a Person so Potent, so Sovereign, so Vigilant, the bare name of Bishop is by no means proper. Some there are who have call'd him *Jupiter*, but that is not a word full enough to express his dignity, there is a necessity of adding *Neptune* and *Pluto* both at a time. But why should we not give him one Title alone that might amply comprehend his Almightyness? There remains none but that of *God*, and that *Rome* attributes to the Pope already, with that innocent meaning, as the Scripture ascribes it to Kings and
Ma-

Magistrates. But do you think that, the ancient Fathers had the same complacency toward the Bishops of *Rome* in their times. You need no more then read *Tertullian*, and there you shall find that he calls *Pope Zepherin* Sovereign Pontif, and Bishop of Bishops, after a manner altogether Ironical; for he by that means makes himself sport with that vain-glorious Pope. *Cyprian* also could not endure that *Clement* Bishop of *Rome* should call *James* Bishop of *Jerusalem* Bishop of Bishops, for at the beginning of the Council which he call'd against *Stephen* Bishop of *Rome*, None of us, said he, is call'd Bishop of Bishops, nor constrains his Companions by force
to

to obedience out of a Tyrannical terror. Whence you may easily gather, that if there were several distinct orders in the Christian Church, it was only to avoid troubles, factions and bad Doctrines; and not to authorize men as now a days the Bishops, Cardinals and Popes, are authoriz'd in the Church of *Rome*.

Though you should never have heard of those magnificent Eulogies which the Bishop of *Rome* attributes to himself, yet you might have too much reason to say, that he commands in a high sphere. But that you may be the better convinc'd, let us look a little more narrowly into the Papal Grandeur, if the splendor
of

of his Majesty will but give us leave. Let us examine the noble vertues that render him worthy of adoration, and after we have consider'd the extent of his power, you see the happy end that crowns all his life. As for the excellency of his Papal Majesty, we are bound to believe it not to be divine. But that would be a contradiction to the Lateran Council, who most blasphemously gave him that Epithite. Which makes me believe that the Devil had enchanted those Prelates with some false splendour in *the Countenance of Pope Leo*; or the appearance of some Angelick form or counterfeited divinity in his person. For we speak
with

with men every day who tell us that they have seen the Pope, yet could never discover in him such signal marks of an extraordinary vertue. What is it then that renders them so venerable and so excellent? 'Tis not the perfection of the person ; 'tis the place upon which the Pope is set so soon as he is made Pope. For they set him upon the Altar in the place of the God of the Mass. So that as the Altar ennobles the Offering, and as the Chair of *St. Peter*, accomplishes his Successor, according to the opinion of the Church of *Rome* ; though the Pope were yet more miserable in himself then he is, though he were yet more ignorant, the
Altar

Altar makes him fit to be worship'd, and the Publication of his creation makes him infallible. And if men so easily suffer themselves to be surpriz'd by the splendor of Purple, the gaudiness of Habits, the glistering of pretious Stones, there is more reason they should be dazl'd by the magnificence of the Pope, who together with his Pontifical Ornaments wearing a triple Crown upon his head, attracts a three-fold honour to himself, a thousand times more considerable then that of Kings and Emperors, who never wear but one. The Bishop of *Rome* is so majestic, that when he celebrates the God of the Mass, men leave

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that

that God to adore the Pope at several times. And when he rides mounted through the City upon the Shoulders of Men, or upon his fine Mule, all people fall upon their Knees with as much respect as if it were their God of the Mals.

Now the better to understand the dignity of the Bishops of *Rome*, it behoves us to discover their noble qualities that render them so honourable, and so highly venerable: Will they say it is his strength of body, or his goodly exterior shape? But besides that the Popes are generally men of age, crasy, impotent and subject to much pain, they cannot boast to have any advantage

tage in that wherein the very brute Beasts excel us. For indeed what use do the Popes make of their health ; they are frequently given to all sorts of Excess and intemperance : witness *Clement the first*, who made so little accompt of Chastity and Continency, that he would have had Women to have been common. Witness *John the Twelfth*, who by the report of several Historians drank a health to the Devil in his debaucheries, and at length being surpriz'd by the Devil in the act of Adultery, he was so cufft by him about the Temples, that he left him dead upon the Bed. And Cardinal *Baronius* speaking of this Pope,

E 2

heavily

heavily complains that the Holy Church, meaning that of *Rome* should be so terribly trampled under foot by such a Monster. Now as to endowments of mind, where did they ever appear in the Bishops of *Rome*? Fraternal Union could not be one of them. For never did the Bishops of *Rome* live in concord with any of the other Metropolitan Bishops. Whence proceeded those discords between the great Patriarchs of the *Alexandria* and they, was it not from the Pride and vain Glory of that Bishop of *Rome* that styles himself the Servant of Servants? who notwithstanding claims a dominion over all men, insomuch that he
would

would never appear at Councils, for fear some Patriarcks should stand upon precedency before him? The Papal Eulogies so horribly blasphemous, sufficiently gve us to understand their detestable & surmounting pride. To object that *Celestine the Fifth* rode upon a young Ass, signifies little; for it was not because he was humbler than the rest, but being a dull piece of Mortality as he was, his design was to make himself to be so much the more esteem'd and honour'd by the People, by counterfeiting Christ in that manner when he made his entry into *Jerusalem*. And to shew that the Bishops of *Rome* delight in troubles and

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slaughters, we need no more then consider the Wars and Massacres they have been guilty of. Nay before the Bishops of *Rome* will not be guilty of some tyranny or other, if they cannot exercise their malice upon the living, they will do it upon the dead. And this is that which *Stephen the Sixth*, who drew *Formosus* his Predecessor out of his Tomb, disrob'd him of his Pontifical Habit, and having cut off the two fingers of his right hand, which the Priests use in Consecration, caus'd him to be buried sordidly among the Laity as an unlawful Pope, because he had been his hindrance from being Pope before. *Sergius the Third*

Third caus'd the body of *Formosus* to be tak'n up a second time, and having caus'd him to be ignominiously executed as if he had been alive, order'd his body to be thrown in *Tiber*, as unworthy of Christian Burial; and all for the same reason, for which *Stephen* had been offended with him before. Add to this that the Bishops of *Rome* have been notorious hereticks. *John the XXII*, deny'd that Souls departed beheld the face of God before the Resurrection. *John the XXIII*, taught publicly that the Soul was mortal. And that there was neither Paradise nor Hell. Nor have they been only guilty of heresies but of impieties beyond Parrellel. *John*

the XII, drank a health to the Devil, and at dice was wont to invoke very frequently the names of *Jupiter* and *Venus*, and he conferr'd orders in a Stable. *Marcellin* is accus'd for having offer'd Incense to Idols. *Gregory the Seventh*, being at the point of death, confess'd that he had drawn the terrible anger of God upon the Earth, for having ask'd Counsel of the Devil in the execution of his high charge. And *Benedict the Ninth* was held to be a Magician by those that most faithfully describe his life.

Although the Bishop of Rome esteem himself the absolute Monarch of all the Empires of the world, as well as of the Church,
his

his excellency without doubt cannot be thought to have that plenary authority. But we have already made it appear that in the first Ages of Christianity the Bishops of *Rome* had no farther extent of power then over their own Diocesses. Then they did not call themselves Universal Bishops : and *Gregory the first* would not consent that any Bishop should take upon him that Title, for this very reason that he intruded upon the Authority of all the other Bishops ; which shews that he accounted all the Bishops to be equal. Never would the Bishops of the *Greek Churches*, nor the *Orientals* acknowledg the Sovereignty of the Bishop

Bishop of *Rome*, as at this day
all the *Roman* Bishops of *Spain*,
France and *Italy* do. For we see
that they defend with all their
might and main the spiritual and
temporal power of the Bishop
of *Rome*. We find that they
so slavishly submit to it at their
Installations, that their princi-
pal engagement is to maintain
with all their force the honour,
the Person, and the Estate of the
Bishop whose Princes they are
then become, and whose Inte-
rests it behoves them to embrace,
upon pain of being dispossest'd
of their dignities, and excom-
municated without remission.
By that you may observe the cun-
ning and industry of the Bishop
of

of *Rome* in subjugating by degrees all the Bishops of the *Romish* Church. For it were impossible for him to continue his Sovereign power, did he not by a blind oath fetter all persons ecclesiastical to the Church. A King for the upholding of his power, has need of many Officers throughout his Dominions, to defend them from his Enemies. So that the Bishop of *Rome* has lay'd the foundations of his Empire upon the same *Basis* and *Maximes* upon which the Empires of the world are fix'd. We find that he has all the Clergy, that like a numerous Army is always ready to defend his *Holiness*. The *Curates*
are

are his Lords. The Bishops and Arch-Bishops his Governours. The Cardinals has Grand Princes that court him, and are entrusted to watch over all the Papal Empire. They are there the Sovereign Ministers of State of the Bishop of Rome, whom St. Bernard boldly calls the *Ministers of Antichrist, and a Pasturage of Devils.*

Now though all the Bishops have a very large power in the *Romish* Church, we only look upon the Bishop of Rome, because that all the authority of the rest is only deputed to them by the *Roman* Pontifex, whose Superiority ought to be very remarkable, in regard he has all
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the power both in Heaven, Earth and in Hell. I say in Heaven : for does not the Bishop of *Rome* keep the Keys of Paradise ? has not he the power to Canonize and to cause invocation to be made to whom soever he pleases ? The Son of God does not pretend till his ascension to send the *Comforter* whom he promis'd to his Apostles. The Pope never stirs from the Earth, and yet he draws to himself the Holy Spirit, and disposes of him according to his own fancy. For after he has bequeath'd a part to the Bishops, he empowers a Bishop though guilty of any deadly sin, to impart the holy Spirit to the Priests that receive
 their

their holy orders from them. The same Bishop sends away the holy Spirit to his Councils, having enclos'd it up in a Post-office Male. A notable sign that the Pope may dispose of the Holy Spirit, to see him at the Celebration of Mass, upon some solemn day, when toward the end he gives his benediction, how he swells his Cheeks, to dilate the holy Spirit, blowing upon all the people. By as good a reason may the Bishop of *Rome* pretend to a great power in Heaven, since with the only words of consecration, he thinks himself sufficient to oblige the Son of God to descend upon the Altar; a power which he distributes

butes to all other *Bishops*, and all sorts of *Priests*, who are co-creators with him, and imaginary sacrificers of the body of *Jesus Christ*. The *Bishop of Rome* has also all the power over the *Church Militant*; for which reason he is not only call'd the *Chief of the Church*, the *Vicar of Christ*, and *Vice-God*. but also a *God* upon *Earth*. So that if he be a *God*, ought it to be wonder'd at that all people adore him, and that all his words pass for *Canonical*? If he be a *God*, shall he not reserve some priviledges to himself only? *Rome* doubts it not. It is he possesses all the *Treasures* of satisfaction and super-abundance: it is he that receives all
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the Taxes of the *Roman* Chancery, whether for absolutions or for dispensations. It is he that dispenses with oaths of Fidelity, not only of subjects toward their Princes, but of the Creature toward his Creator. 'Tis he that can dissolve Marriages lawfully contracted: 'tis he who grants his *Bulls* of absolute Indulgence and pardon: 'tis he that can never err: 'tis he that is the sole Judg of points in controversy: 'tis he that dispenses with the Apostles, and changes the Institutions of Christ. Nay more, 'tis he, O horrid Blasphemy! that can limit the law of God according to the Doctrine of an applauded Jesuite.

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It was the Jesuit *Vazques* who affirm'd that the Pope might dispence with right and justice, to make injustice right; and to make it, that that which is sin, should not be sin. This is that which God himself cannot do, as being all true, just and perfect. For it is not in the will nor almighty power of God to commit acts of injustice and imperfection, because that God cannot deny himself; if he be all just, how shall he condemn justice to uphold sin? but observe how this Jesuit does not only set up in the person of the Pope, a God, but also an adversary to God himself. 'Tis proper to the nature of God always to

F love

love right and justice, and to have sin in abomination. God cannot do otherwise, which proceeds from his perfection, yet God is ne're the less; on the contrary, 'tis that inviolable necessity that obliges him to love good and hate evil, which makes him a God. In the same manner God can never tell an untruth, God can never dye; yet this diminishes not his almighty power. But to love evil, hate good, to tell that which is untrue, to dye, all these are imperfections, and by consequence weaknesse that betray a want of power. *Cursed be he, saith the eternal, that calls good evil, and evil good. Cursed then be Antichrist, since*
when

when he pleases, he makes injustice of justice, and since he pronounces sin not to be sin. This is the greatest mark whereby to know the Malice and perverseness of the Sons of perdition.

But let us speak a word in reference to his temporal almightiness over the Empires of the World: This Bishop it is that causes himself to be ador'd by Princes, Kings, and Emperors, in such manner that their estates and persons absolutely depend upon him. I say their estates; for it is one of the greatest employments of the Bishop of Rome to send about here and there his Legates to Skim and

ravage all Provinces, Kingdoms and Empires where they are admitted. Thus Pope *Innocent the Second* call'd *England* his Garden of delights, and an unexhaustible well. When a Kingdom refuses its Gold or Silver to the *Bishop of Rome*, presently he lays them under excommunication and exposes them to the first Conqueror, who is afterwards to acknowledg him for his Sovereign, and to reward him with more than what his avarice could expect before. Thus was *France* handl'd when *Boniface the eighth* excommunicated *Philip the fair*, and gave his Kingdom to the Emperour *Albert* at the expence of conquering it. Thus the good
King

King *Lewis the Twelve* was excommunicated by *Julius the Second*, and his Kingdom expos'd as a prey, because he was resolv'd to defend himself against the invasions of *Julius*, who of a Pope was become General of an Army. You see how the *Roman Pontifex* deposes Kings, and disposes of their Crowns as he likes good. And here we are to observe farther, that the Emperour *Henry the Sixth*, going to meet Pope *Celestin the Third*, on purpose to receive from him his Crown Imperial, as the Emperor stoopt to kiss his slipper, the Pope with his foot kick't his Diadem from his head, so that it fell to the ground, to let him

know, that as he receiv'd his Crown from him, he could also take it from him, if he behav'd himself otherwise then well. I have said moreover that the Monarchs of the World were at the discretion of the Pope, as to their proper persons; and how can you conjecture this to be? You may easily judg considering that they kiss the feet of the Pope, that they hold him a Napkin, when he says Mass, and his stirrup when he mounts his Mule, and that they are oblig'd to suffer his Tyranny, when he tramples them under his feet. Thus *Frederick Barbarossa* the Emperor, desirous to make his peace with *Alexander the Third*, as he

stoopt

stoop at the steps of the Church-
 Gate to kiss his Slipper, the Pope
 set his foot upon his neck, spea-
 king of himself in these words;
*Thou shalt tread upon the Asp and
 the Basilisk, and shalt trample upon
 the Lion and the Dragon.* Where-
 by you may observe how the
 Bishop of Rome assumes to him-
 self a Power to crush Empe-
 rors, and to ruin them if they
 deny obedience to his authority.
 But he has such a power to ex-
 terminate them, that he is able
 to make use of the Servant of
 a Prince; why do I say his Ser-
 vant? he can employ his own
 Son to rebel against his Father.
 If Gregory the First, allow'd of
 Phocas, and absolv'd him from
 F 4 his

his Parricides ; If Pope *Innocent the Fourth*, corrupted the Servants of *Frederick the Second* to assassinate their Prince ; Is it not as true that *Paschal the Second* engag'd the Son of the Emperor *Henry the Fourth* to despoil his Father of his Empire, and not to give him burial, after he was dead ? Certainly these were not the true marks of the authority of a true Bishop of the Primitive Church. This Tyrannical domineering of the Bishop of *Rome* was not arrived at that extream degree of cruelty, till those ages wherein Sathan gave corruption and Idolatry their full swinge. At the beginning so far were the Bishops from being exalted above Emperors, that they were oblig'd
to

to pay them their first-Fruits ; and the Emperors were they that made the Bishops of *Rome* & supported them as their Creatures, whereas now Emperors tamely suffer the Bishops of *Rome* to tread upon their Necks.

There was printed in the former age, a Book entitled the *Canons of the Apostles*, whereby the temporal power of the Pope was wholly taken away. The sixth Canon expressly forbids a Bishop to meddle in civil affairs ; and in the 84 Canon are these words. *A Bishop that medles in War, or seeks to obtain these two things, that is to say, the Empire of Rome, and the Sacerdotal Government, let him be depos'd. For the things of Cesar are to be given to Cesar,*

Cæsar, and the things of God, to God. Nevertheless the Bishop of *Rome* takes no notice of these Canons, and if any one goes about to reprove him for the contempt which he puts upon them and upon the holy Scripture, he prosecutes with Fire and Sword. We learn this Lesson at the expence of one *Arnold's* life, who in the year, 1155, was burnt at *Rome* by the Order of *Pope Adrian*, because he preach'd with great applause, that the Pope had nothing to do to meddle in temporal affairs.

I have told you likewise that the Pope claims a Dominion over Hell, and he it is in fact that boasts by the exorcising Devils
to

to deliver *Demoniacks*, and to free possess'd persons. He also gives this power to all sorts of Priests at their ordinations. 'Tis the Bishop of *Rome* that can send whole Wagon-Loads of Souls to Hell. 'Tis but putting a Kingdom under' excommunication, and all they that dye at that time, dye by his positive affirmation in a State of eternal damnation, unless they return to him. This is to have an absolute authority, to open Heaven to all those that blindly give obedience to him, and to open Hell and send them packing that revolt from his authority. But since the Bishop of *Rome* has power to save or damn a man, we may very well ask

ask the question, whether when a man is in any of these two Conditions, the Pope can at any time after fetch down the Soul of that person out of Heaven to render him unhappy by casting it into Hell ; or whether he can command another out of Hell, to render him happy in Heaven ? For the verity of Christianity asserts, that as they who are once belov'd of God, are always preserv'd and belov'd of God to all eternity ; so they who are once rejected of God, are always the objects of his Punishment, and doom'd to suffer the rigor of his justice. But in Popery there is I know not what kind of Medium. And what way has the
Pope

Pope found out to make this hold? He has invented a temporal Hell, wherein he leaves Souls to suffer as long or as little a while as he pleases. So that as they who are sent to Purgatory may say, that they have lost the favour of God, because they do not feel the effects of it; may it not be also say'd, that the Pope, in whose power it is to deliver them from those Torments, has most cruelly snatch'd them from Heaven to afflict them in Hell? And as they who suffer in the same Purgatory torments like those of the Damned, cannot be reprieved from thence but by the will of the Pope, who having it in his power to retrieve them
thence

thence, nevertheless is resolv'd that some shall suffer a Thousand years, others more or less; may it not be said that the Pope has as it were hawl'd them out of Purgatory to send them to Heaven? Can any power be imagin'd more plenary and exalted then that of Purgatory to advance the Superiority of the Bishop of *Rome*, and render his Dominion formidable?

The end of most part of the Popes has been tragical; here one dyes for grief in Exile, as *Martin the First*; another there in Prison; another is poyson'd in his own house: another in the Church receiving the Sacrament of the Wine; *Adrian* is choak'd
with

with a Fly which he greedily Swallows in drinking ; and *John the Twelfth* is put to death by the Devil, who surpriz'd him in Adultery ; *Boniface the Eighth* was a person so covetous of the Pontificat that *Platina* confesses of him, that he omitted nothing that ambition or fraud could inspire him withall to obtain it ; and when he had obtain'd it of that arrogance that he contemned all persons, This was that *Boniface* who rather brought terror, then the fear of Heaven upon the Emperors, Princes, Kings, People and Nations of his time ; and who made it his chiefeft labour to be in a capacity to take away and give Kingdoms at his plea-

pleasure. But at length he was by certain agents of the King of France, *Philip the fair*, whom he had excommunicated, and who could no longer endure his Tyranny, surpriz'd in his own house at *Auagnia*, and carried prisoner to *Home*, where he died miserably condemn'd to perpetual Imprisonment. The same fate attended *Celestine the Fifth*, in the Castle of *Fumo*. *Pius the Third* was poison'd by *Pandolpho Petruccio* Tyrant of *Siena*. And *Leo the Tenth* accounted one of the best of the Gang, could not preserve himself from the same violent Fate. *Benedict the Ninth*, by the report of a Cardinal and severall other Writers, appear'd
to

to a Hermite in the shape of an As, and told him he was transform'd into that Animal, because he liv'd so like a Beast. The Story of Pope *John the eighth*, who dy'd in Childbed, as *Platina* relates it, is not to be list out, whatever care the Commentator has us'd to slubber the Scandal over. But it may be objected, that if some Popes have died such lamentable and strange deaths, yet there are many more that never were subjected to any of these miserable Inconveniencies and Maledictions. I answer, that the succession of the Popes has been very seldom uninterrupted, so that it is a very frequent thing to read of two and three Popes set

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up at a time exercising those acts
of Malice one against another,
as if they had been created rather
to tear and divide the Church
Lim-meal, like Wild beasts, then
to unite it like Fathers and Bi-
shops; and therefore though they
have not dy'd violent deaths in
their persons, yet have they done
it in their Offices. But that I may
leave nothing unanswer'd, I send
all the World to *Pope Adrian the
Fourth*, and *Marcellus the Second*;
both which according to the te-
stimony of *Onuphrius*, a very faith-
ful Writer, made no scruple to
protest that they did not believe
any Pope could be sav'd. *Non
video*, says *Marcellus the Second*,
quomodo, qui locum hunc Altissimum
tenent

tenent salvari possent ; I do not see how they that enjoy this supream dignity can possibly be sav'd.

Having thus taken a view of the pride of the Bishops of Rome, their Vices, their Impiety, their Tyranny, and the curses of Heaven to which they are expos'd, what a Harvest may we not reap from all these observations ? In the first place we ought to have a sensible feeling of this, that this same man of sin opposes himself directly against our Lord and Saviour Jesus Christ ; not only depriving him, but the Father and the Holy Ghost of their honour. In the Second place we ought to return our Thanks to God for having deliver'd us out

of that dreadful Slavery, to which our Fore-Fathers were subject, before they departed out of *Babylon*. In the third place we ought to labour the fall and ruin of this great Enemy of God and Mankind, comforting our selves in the mean time in a perfect hope and assurance that ere long the Lamb himself will appear and triumph over this Beast, who shall then be cast alive into the Lake of Fire and Brimstone. And lastly, let us pray for all those poor souls that labour under the yoke of Antichrist, for want of understanding, or being able to understand the liberty of true Christians.

A Circulatory Letter address'd
to the Fathers of those Virgins
that forsake their Families and
their Religion to turn Nuns.

*This Letter is no less ingenious then
persuasive. It was written on
purpose to be shew'd to a Nun, the
design being not only for the con-
solation and attonement of her Fa-
ther, but also to instruct the
Daughter, and to give her such
reasons as might be capable to per-
swade her to leave the Nunnery
with as little noise and danger as
she enter'd in.*

Sir,
MOST certain it is, that
Madam, your Daughter,
did never make any serious re-
flection

flection upon what she went a-
 bout, nor upon the consequen-
 ces that accompany it. Nor can
 I imagine but that a Lady so
 vertuous would rather have suf-
 fer'd death, then have been the
 cause of so lamentable a soli-
 tude in your Family. Would it
 suffice, to abate or suppress your
 sensibility of such a misfortune,
 to ^{anticipate} ~~precipitate~~ with you in it, I
 can assure you, that all persons
 of honour and piety that I meet
 with bewail your hard fate. For
 my part, had I not had that par-
 ticular familiarity and acquaint-
 tance with you which I have,
 I could not but have been as
 much concern'd at your present
 affliction, which I find to be the
 more

more severe, in regard that Madam, your Daughter, is by this time almost past recovery. Nevertheless, if you have the liberty to see her all alone, I believe that reason and conscience oblige you to manifest always towards her a Goodness really Paternal. The poor Lady has the less cause to repent, the less she persists in her fault, and justifies her proceedings. Think you that the very thoughts of a provok'd Father, of a dying Mother, the pensive sorrow of all her kindred do not alarm her night and day? Rather then be mov'd with compassion, with anger toward her, and rather take care to comfort and cheer her up, then

chide her. I believe she will object against your persuasions the Interest of her Salvation. But though it should be true that she had acted purely upon that principle, she will always blame herself for not having fully satisfied her self upon her scruples, and for having depriv'd her self of her liberty, to be always in a condition to harken either to yours, or the reasons of some other person, as well for her own better instruction, as for the more ample satisfaction of her nearest Kindred : and in the mean time since she incounters the first with these words, *This is my body*, intimating to you by that, that she believes Transubstantiation; you
 may

may ask the question of her, how she intends to dispute with you upon this point. For if you make use of the School Terms, to examine whether Christ be in the Sacrament, *Truly either corporeally, or spiritually, Really or Substantially, or locally or circumscriptively, or metaphorically, or Sacramentally, &c.* You run the hazard least with these obscure terms you shall cause her to despise your better reasons. If you cite certain passages of the Fathers to let her see, that they understood the words of Christ in the same sense as we do. If you lay before her the testimonies of the most approved Doctors of the *Roman Church*, to shew her, that they have no other ground for
tran-

Transubstantiation, then the authority only of their Church, you will make use of a second sort of argumentation, of which (without offence) Madam, your daughter may perhaps be as incapable as of the former. However, let it be as it will, in regard that from her infancy she has been well instructed in Scripture, never refuse by your assistance to recall to her memory what she has learnt from your good education. Let her remember then, that if the Scripture tells us, that *the bread of the Sacrament is the Body of Christ*, it has likewise other expressions of the same nature. As for example, *I am the Shepherd, You are my Sheep. I am the Stock of*
the

the Vine. Christ is the head or chief of his Church. The Husband is the head of the Women. The Church is the body of Christ, or Paschal, that is, Christ has been sacrificed. The circumcision is call'd a Covenant. The blood of Christ is our cleansing and purification. Our Fathers have eat the same meat, & drank the same drink. Christ is the Lamb of God. By which expressions she shall understand how the Bread is the Body of Christ, and the Wine his blood, and how the one is meat, and the other drink to our Souls. The Bread is the body, as the Cup or the Wine is a Testament, by a Sacramental manner of speaking, which gives to the Sign the name of the thing signify'd. You
may

may also add, that if all the Hosts were the body of Christ, at the same time Christ would be above in one place, and below in another. One body would be large, another small; one would be hot, another cold; one weighty, another light, one would rest in the Church, another be carry'd through the Streets. The one shall be convey'd into the East, the other return; one shall be eaten by the faithful, the other by a reprobate; yet all shall be but one body. To understand Transubstantiation, there is a necessity of understanding Chimera's, accidents without substances, substances without accidents, Conversions with-

without Communication, and Bodies without quantity. In short she need but open her eyes, and stretch out her hand, for a body has Flesh and Bone, which she will not find in the Host; and if so, how can she dare to render to it sovereign worship, or that worship which is due to the true God, according to the Injunctions of the Church of *Rome*. After the same manner in reference to all other articles, she shall find ours in the Scripture, but not the tenth part of those of the Church of *Rome*. As for example, Invocation of Saints, Merit of works, Mortal satisfaction; another Purgatory then the blood of Christ. Forbidding

to

to read the word of God, &c. Recommend to her then a careful meditation upon the things she has already read and heard, that she do not pray to the Creature but to the Creator, that she be not lull'd asleep by the Careless which they may make her; that she consider the future at another rate then the present; and above all things, if it shall please God to move her heart, and to grant her repentance, that when she shall be at liberty to declare her mind to you, she do not pretend, that it was because you should have no more reason to complain beholding her a Prisoner; and at the discretion of those who either through promises or threats constrain'd to persist in
her

her first intentions, how averse
 soever she were to them, that
 she declin'd her vows. No, let
 her not crave that liberty, nor
 you neither, but when her own
 free will, out of a pure convince-
 ment shall urge her to return
 home again. In so doing the life
 of your daughter could never be
 blemish'd. She would be no
 less regarded, nor no less respec-
 ted; and whatever trouble it
 may afford ye at present, it will
 be your goodness toward her to
 forget what ever has pass'd. The
 God of Heaven recover this
 Sheep of his from the Paw of
 the devouring Wolf. The God
 of Heaven return her home a-
 gain, that she may be restor'd
 to

to the Flock of Christ in the fold
 of the Church, I desire it of God
 from the bottom of my heart;
 nor would I be sparing of my
 blood as well for your consola-
 tion, as for the glory of the grand
 Shepherd of *Israel*. To him I
 recommend you, and it is from
 him that you are to expect the
 remedy of your sorrow. This is
 all at present, only that you
 would take what I have written
 in good part, and believe me
 to be

Sir,

Your most faithful

and affectionate Servant,

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